Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

Oct 2025

Issue 4

Cover Page

The cover page picture of Oct 2025 of Vedanta Sandesh is a small very beautiful bird of the Munia family, which presently categorized as vulnerable. It is the Green Avadavat or Green Munia (Amandava formosa).

The Green Munia is presently found in few places of Aravali Ranges around Mount Abu & Sirohi area of Rajasthan. As its name suggests it is green above, yellow below, black and white bars on the flank and reddish bill. The chin is pale yellow and the lower breast, belly and vent are brighter yellow. The flanks are barred with brown and white. The bill is waxy red and the legs are pale fleshy or brown. The female is slightly paler than the male.

Beauty at times becomes a curse, as many people loved this bird so much that - they caged it in their homes. Pet trade people rarely value free existence. So they were caught in hordes and the population declined considerably. Laws obviously says it is illegal to keep it as a pet but anything which is illegal just becomes more costly. Getting an opportunity to see this beautiful & cute bird is a matter of great joy, it is indeed an Aranya Vibhooti, that which spontaneously makes us remember their awesome divine creator.

Om Tat Sat

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Vedanta Sandesh

Oct 2025

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

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आप्तोक्तिं खननं तथोपरिशिलादि
उत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते न हि बहिः
शब्दैस्तु निर्गच्छति।
तद्वद् ब्रह्मविदोपदेशमनन
ध्यानादिभिर्लभ्यते।।

A treasure hidden deep below under the earth can be found only when the exact site it known, excavations carried out and the earth, stones, etc., covering it are removed; never can it come out by merely calling its name. Similarly, the pure Truth of the Self.

Vivekachoodamani - 67

Message from Poojya Guruji

VIDIT & AVIDIT

The word meaning of Vidit & Avidit

In the Kenopanishad, when a student requests his teacher to tell as to who enlivens the mind & sense organs, then first the teacher says that, which enlivens all our faculties can at best be called as mind of the mind, ear of the ear etc. This is because 'that' enlivener has no qualities like any other object of the world. Every word generally used is just a relative pointer, not its descrip-

tion. Our faculties are not made to objectify it - for the simple reason that all faculties work in a very limited sphere. Really speaking our words and mind do not ever 'see' it. However, the teacher says I will share with you a very poignant pointer by which the seekers do realize it.

Pointer for the Self-Knowledge

Having made such background of the issue involved the Guru says that, that statement is - 'It is different from anything known, and is neither unknown too.' Anything known is called Vidit', while anything

unknown is Avidit'. Now what we need to do is to first appreciate what all is implied by these words - vidit and avidit, and then negate all of it, to open up the skies to realize 'it'.

Vidit is Known, Avidit is potentially known

All our knowledge gathered so far in our lives is 'vidit'. Anything which we are likely to know in future also will be vidit. What our faculties can and have till now known is all vidit. Now this is stupendous. The teacher is unequivocally saying that none of all this is the real truth, including our im-

aginations. In one stroke he has taken away everything upon which our life was based. This is what the Sruti says, this is logical too, and this is the truth of our experiences too. Afterall in spite of knowing everything we know till now, we may be called a wise person with respect to our respective fields, but it is indeed the truth that we are still seeking & probing. Nothing has really helped us in that direction.

Role & Benefits of Apara Vidya

However, to be fair to all what we have, or, anyone any-

where has known does have a role to play. Upanishads dont negate the relevance of knowing the perceptible world properly. It could be any field, any specialization, it helps in various ways. It helps to polish our intellectual acumen, it helps to serve the world in that particular field in some better way. Doctors, engineers, lawyers etc, all highly specialized people help the people around in profound way - not completely but definitely in much better way than us. This knownledge of the vidit world is called Apara Vidya, and Mundakopanishad say that it needs to respected and pursued too. However, never let any such doubt come in your mind that

jusy because you know the working of our liver etc in a much better way than me, then you know God too. Obviousy that is ridiculous. This is what is being revealed here. Apara Vidya is good to serve the world and good to polish your intellectual faculties, but never be too satisfied with just that, else simply speaking you are not a seeker of the ultimate truth. You make your living by Apara Vidya, so do pursue it, but remain humble and keep exploring.

From Avidit to Vidit

All pursuits of knowledge is all about

uncovering the veil of ignorance on anything in the world. Initially it is avidit, then we resolve to uncover the truth and lo, one day we realize it, and it becomes vidit. So avidit is basically 'potentially vidit', if not by me but by anyone anywhere. If anything can be made vidit, then basically it is 'objectifiable', 'appreciable' thing. That is what the Sruti negates. It says anything which is avidit today, is not knowing - for this goal. Obviously, the same sruti has said elsewhere that Apara Vidya has a role to play but not for knowing the timeless truth. Never ever fall in this trap that by knowing some 'object' you will know the truth of the 'subject' as well. There is no correlation in both.

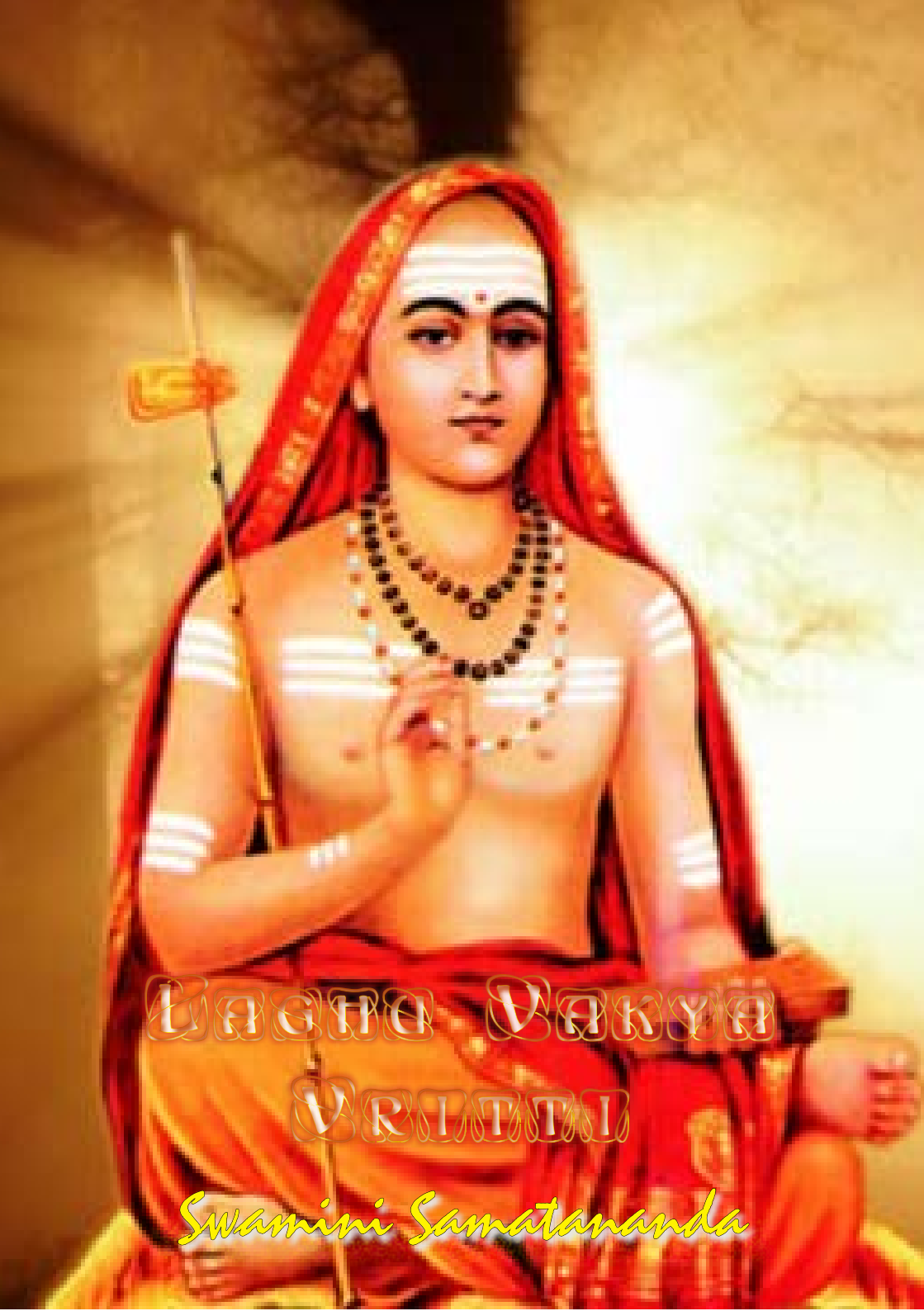
Vidit & Avidit - are all worldly objects

Everything in the world, mind you 'in the world' is either vidit or avidit. So whenever we are in this realm then basically we are extrovert and just knowing the awesome world or some of its part. However, now we know what to do if at all we wish to know the timeless truth of life, which is also the truth of the 'subject, of 'me'. Keep aside everything vidit or avidit - empty your mind by just realizing that till now making a living was more of my priority.

Implication of this statement

Now if at all we wish something permanent & timeless,

then peeping outside the window will not work. Just be, droping all roles which we don to fulfill our worldly responsibilities & aspirations. This simple task at times becomes the most tricky one. We realize that we were literally hypnotized by things outside and we have almost lost our freedom to keep just quiet. Truth of 'I' is getting revealed even today. Real freedom is what just our capacity to do something, but includes our capacity 'not to do anything' too. So quietitude of the mind, while keeping it free from all vidit and avidit is what revals our own truth. Really speaking we dont reveal it, the ever-effulgent truth reveals itself. We just have to uplift ourselves to that realm - that is the essence of this profound statement.



Laghu Vakya Vritti

Swamini Samatananda

Shloka - 03

स एव संसरेत्कर्म
वशाल्लोकद्वये सदा।
बोधाभासाच्छुद्धबोधं
विविच्यादतियत्नतः।।

It is this Jiva that is incessantly migrating in the two worlds (here and herafter(due to the resultant force of its own actions (in the form of good and evil) Therefore the supreme problem of life lies in the effort to discriminate the Pure consciousness from its reflections (i.e. the Jiva).

Laghu Vakya Vritti

Sangati:

In the previous two shlokas the Revered Acharya classified all existing things as Atma and Anatma. Anatma is that which is ever-changing and ephemeral and Atma is the unchanging consciousness and permanent dimension in everything. Atma being the unchanging consciousness

in everything so it is never a problem. On the other hand the Anatma is inert. It is illumined and enlivened by the Atma. Thus it does not have an existence of its own. Being inert the Anatma is also not a problem. So a question arises if the Atma and Anatma both are not a problem then what is it that results in endless seeking of samsara. To explain this the story of the Jiva has been introduced in the following shloka.

Let us look into the story of the Jiva. How is the Jiva born, what is the nature of the Jiva and how the individual Jiva becomes the cause for Samsara.

In the beginning when there is no manifestation there is only pure

consciousness. This consciousness reflects in objects and mediums wherever there is a capacity to reflect. It is with the reflection of consciousness in certain mediums that enables the objects or instruments to reveal themselves. The Antahkaran or Subtle body has the capacity to reflect consciousness very nicely and so due to the presence of reflected consciousness the Antahkaran or Subtle body gets enlivened. In fact the Subtle body not only gets enlivened but the mind and intellect also have the potential to think and feel, so the mind starts thinking and feeling. Thus a Jiva is born. Such is the glory of the Jiva's mind and intellect that It not only gets conscious of the world outside but

it can also get self-conscious. This story takes a turn when the individual Jiva comes into existence but He or She is totally ignorant of the reality of the Self as originally being pure consciousness and so this Jiva identifies with the reflected consciousness conditioned by this body mind and intellect. Now the Jiva comes to see himself or herself as the limited body and mind with this sense of limitation is born a sense of enjoyership and a sense of doership. This enjoyer and doer Jiva who is limited within himself is the Jiva who

is a creation of the Mind. This Jiva has no real existence hence it is called as the Jivabhava in the manifested Jiva. The existence of the limited Jiva is a conclusion of the mind as an erroneous entity.

With the birth of this imaginary and limited entity a sense of seeking contentment begins from the world outside. The Karta bhokta Jiva is now compelled to perform actions only to seek a sense of satisfaction, joy and security in the external world. So there is an ignorant illusory entity looking for gratification and thus the cycle of good karmas and bad karmas also starts rolling. Karmas in turn lead to the fruits of actions. Likewise, the karmafala has to be beared as long as the karta is there. So we have a classic picture of an enjoyer (bhokta) and doer (karta). This cycle of kar-

ma and karmafala continues birth after birth and it goes on to becomes an endless cycle. This alone is called samsara. Sa eva samsaret Karmavashaat. Interestingly God does not interfere in this cycle. One has to bear the fruits of one's own actions. Ishvara has created a system of cause and effect. As you sow so shall you reap, Lokadwaye- In this world and hereafter too. It is for the Jiva that there is seeking, heaven and hell, Ishvar does not directly interfere in the life of anyone. He has blessed us with faculties to perform actions, think and feel. But the discrimination to do good karmas and acquire the right kind of knowedge is of the Jiva.

Once a Jiva is inspired to know the truth of the Self and the world then there is a process prescribed by the Vedic Scriptures on the path of our spiritual journey. The first phase is of purifying the mind and bringing about a very subtle intellect. This is called as Antahkaran Shuddhi in the Scriptures. Purification of the Mind is brought about by doing righteous karmas as per one's varna and ashram. By performing all actions with a selfless attitude offered as service at the Feet of the Lord. The journey of knowledge begins with righteous karmas. When one starts doing such karmas the Mind and intellect become pure and

subtle. One develops the capacity to go deep into the truth of life.

The student for this text too is one who has a pure and subtle mind. Thus, here the Acharya reveals the dynamics of discrimination- the Viveka between the Bodha and bodhabhasah. What is Bodhah and what is bodhabhasah?

Bodhah is one consciousness which is timeless. It exists before any manifestation and even when the manifestations dissolves. It is effortlessly there just revealing everything. It is not burdened by any sense of doership or any sense of enjoyership. Pure consciousness is com-

plete in itself. It is very potent, dynamic, intelligent full of life and it has the inherent creative potential called Maya. It is timeless free from birth and death. It is there irrespective of any creation. The creation is dependant on consciousness, but consciousness exists at all times being the substratum of all creation.

On the other hand there is this bodhabhasah. The bodhabhasah is the reflection of consciousness in the Intellect which enlivens the Intellect and all other faculties just as I see my reflection in the mirror. The reflection can be weak or strong depending upon the object's capacity to reflect. It is a conditioned consciousness. It is conditioned by the dharma of the Upadhi. It is also

living. It is an imaginary individual entity but the difference is that it is born in one particular moment in time and it will cease to exist one day. It is born in time, grows, and then decays. The imaginary Jiva goes through happiness and sorrow since it sees all these experiences as real. The Jiva is ignorant with a sense of limitaion and dependent. It needs to be educated in terms of the world and the Self. Depending upon the purity of the antahkaran one is able to see the truth of the Self. In this manner, the ignorant Jiva needs to discriminate between the Sakshi Bodhah and the

bodhabhaasah which form the two dimensions of all manifested play. Realization of the Self as the Bodhah depends upon the subtleness and purity of the Mind. The predominance of Satvik guna is ideal for the realization of the Sakshi Bodhah. It is a mind which is quite and peaceful. But thereafter, one has to do the Viveka between bodhabhaas and sakshi bodhah. Even though the truth is I am pure consciousness here and now, but the illusory Jiva is imposing the dharma of the anatma on the atma. Once I see myself free from any limitations and conditionings of the Upadhi then I awake in the state of shudh bodhah. Jiva bhava is the creation of the ignorant mind. Negation of this Jiva bhav by discrimination is Moksha.

~ 91 ~

So Near-Yet Few Realise Me

P.P. Gurudev
Swami Chinmayanandaji

The Art of Man Making

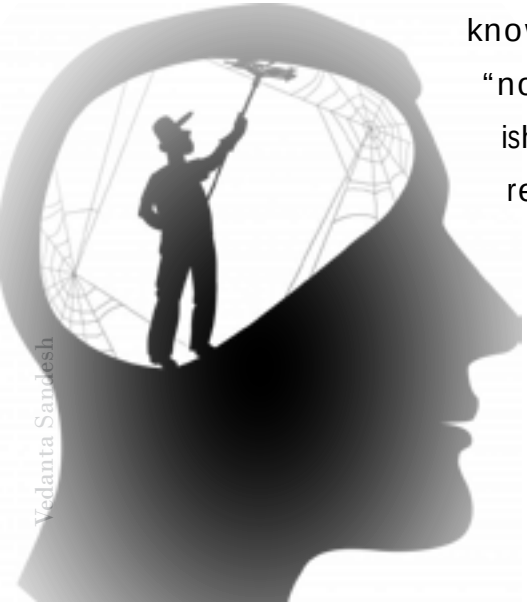
To make the student realise that the Supreme Self, which is the Substratum for the whole universe, is to be discovered in the depths of his own personality, Lord Krishna explains the Self as the very Consciousness in each of us.

To perceive as object there must be some source of light to illumine it. We perceive not only objects, but also our emotions and

thoughts. But in what "light"? The "Light that illumines for us our thoughts and emotions is the Light of Consciousness. In this Light we become aware of our karmas, desires, thoughts and all our physical perceptions. Consciousness illumine every experience of every living being plant, animal or man.

The Lord bemoans when He complains, I know the beings of the entire past, of the present and of the future but none knows Me. So long as we are able to experience the world within and without, we are alive, we are "beings". In order to experience, we must become conscious of our experiences. So long as this Conscious-

ness is in us, we are alive: we are "beings". All beings of the past had this Consciousness, all beings of the present have It, and all beings of the future shall have this very same Consciousness. Lord Krishna, identifying Himself with the Consciousness, says, "I knew all the beings of the past, for I was in them, I know all the beings in the present, for I am in them; and I shall know all those who will people this world in the future, for in them too, I shall ever be." This Consciousness is the one Principle that knows all, but, what a pity, "none knows Me" says Krishna (No one ever fully recognises the pure divine Consciousness within, ever-present in us all, in who's



"Light" alone our experiences are illumined. In order to capture the experience of this Consciousness, the mind must become still, the intellect calm, and we must bring our entire attention to it.

But, says the Lord. "By the delusion of the pairs of opposites, arising from likes and dislikes, all beings fall into delusion at birth, O Scorcher of foes. The mind always has its likes and dislike. It cannot be otherwise . What is conducive to our present vasanas is things that we like, and all those that are unconducive that we dislike. These likes and dislikes are really in the mind. But identified with the mind we divide our world into things we like and things we dislike Thereafter we start the futile exertions of (1) running away from, and thus avoiding things

The Art of Man Making

we dislike, and (2) running towards and then striving to acquire and possess things which we like. This is the whirl of endless barren exertions caused by our delusion of the pairs of opposites which itself, please note, arises out of our likes and dislikes. All beings fall into this delusion at their very birth.

We are born with our vasanas, and as such from birth itself the mind has this delusion of the pairs of opposites arising from its likes and dislikes. Nobody can be without them. The very essence of the mind is this delusion. Identified with the mind, which is the expression of delusion, we become deluded.

The Art of Man Making

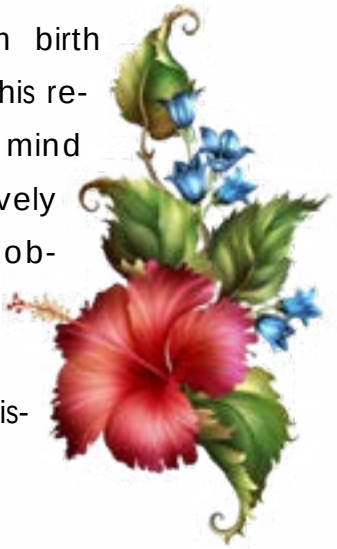
You get what you revere

When an individual lives such an extrovert life of passionate seeking of mere sense-gratifications, not only in there no lasting joy and satisfaction in them, but they load our personality with fresh vasanas for more sense-objects.

These unexhausted vasanas give a direction and purpose to the mind intellect equipment, after the body has fallen down in fatigue, exhaustion and death. After death, the inner personality in us gravitates in direction set by the unfulfilled vasanas, and

acquires an appropriate body in a conducive environment to exhaust those residual vasanas. Naturally, from its very birth a child starts exhibiting likes and dislikes according to its vasanas. Hence Krishna says, "all beings fall into delusion at birth itself".

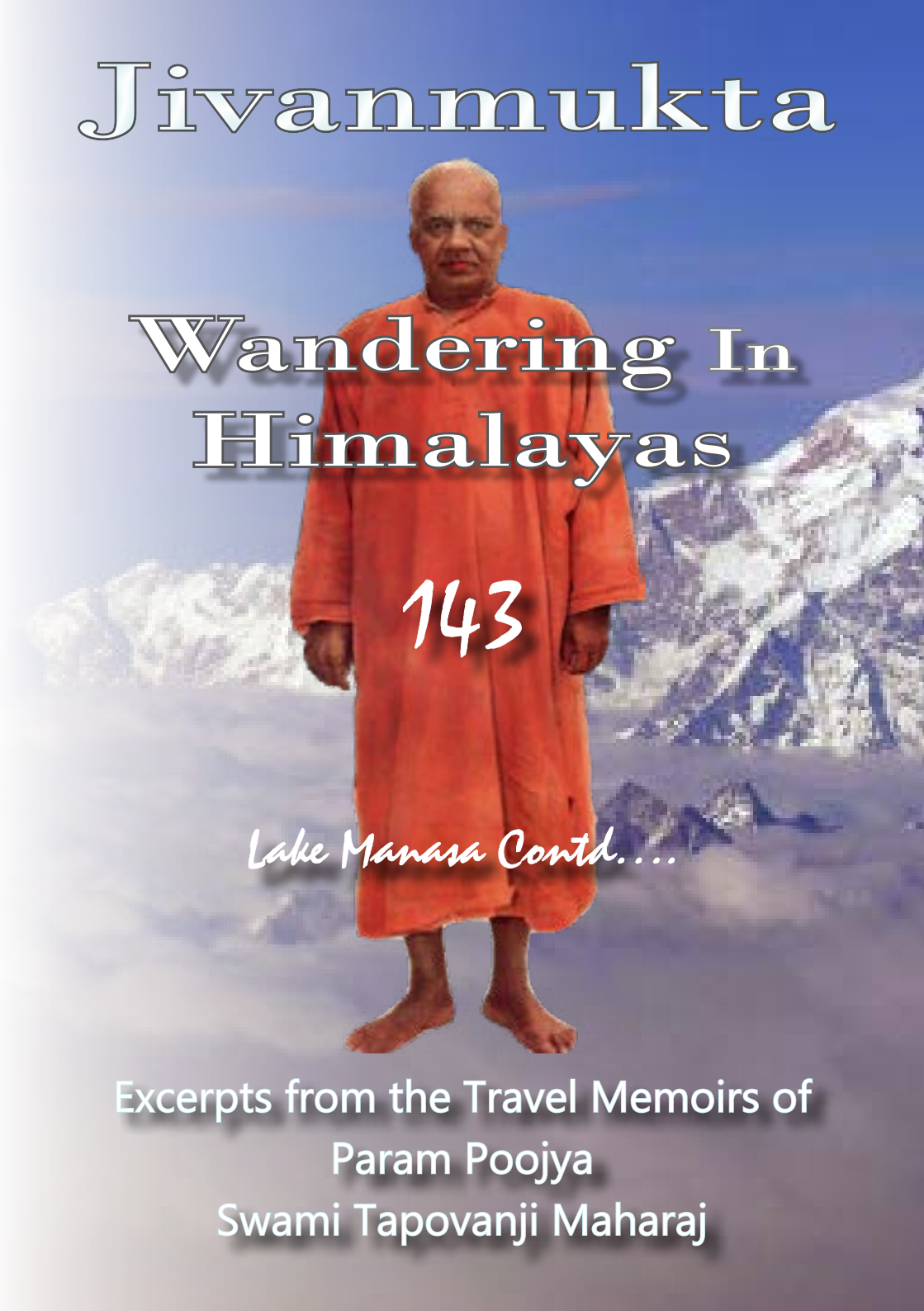
Thus, even though I am aver-present in everyone-past, present and future-and know them all, alas, no one knows Me Why? Because from birth everyone is seduced by his residual vasanas, and so his mind gets deluded. He instinctively runs towards the world of objects socking satisfaction to reap a harvest of disappointments and dissatisfactions.



The Art of Man Making

To quieten the senses, to silence the mind, and to purify the thought-agitation in the intellect these constitute the spiritual sadhana in its entirety. Such a prepared personality can, through deep meditation, detach itself from its outer world of happenings and inner world of thoughts and come to realise the blissful State of Pure Consciousness!

Jivanmukta



Wandering In Himalayas

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Lake Manasa Contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

A much larger number of truly religious men engaged in acts of devotion are found among those modest men who live unknown, shunning all publicity. Watching the Lamas of Tibet, engaged day after day, month after month, year after year in acts of firm devotion, caring for no publicity, indulging in no propaganda, and wasting no thought on external things, I was filled with admiration for their holy life.

As the years pass, the difficulties on the route to Manasa get reduced, and larger and larger numbers of educated persons and scientifically minded men pay visits to the lake. They collect facts and figures with ever-increasing accuracy and we come to know more and more about the region. Sven Hedin was the earliest writer from whom we got an idea of the place, howsoever dim. The explorers of our own times have begun to challenge many of his observations and conclusions. It is no wonder. Tibet is still a forbidden land to foreign explorers-it is unknown and unknowable; hence it is not surprising if there is some divergence of views regarding the geographical and other features of the land. Until it is thrown open to

all people for exploration and research, we cannot expect uniformity in geographical or historical information. Some say that the circumference of Mt. Kailas is 32 miles and not 28 as stated by Sven Hedin. To our knowledge, no body has so far climbed to the top of Kailas and nobody has been permitted to do so by the Tibetans. But it has been said that to scale the mountain is not impossible.

Modern explorers have calculated that the circumference of Lake Manasa is 54 miles, not 45 miles as formerly believed. They say that the lake is 16 miles long on the east, 10 on the south, 13 on the west, and 15 on the north. In the ancient books and language of the Tibetans, Mt. Kailas is famous as Kamgrim Poche. Lake Manasa and Lake

Rakshasathal are designated respectively as Somawang and Lungkso. Around Lake Manasa there are eight lamaseries-Goozel, Chiyu, Cherkip, Lungbona, Punri, Seralung, Yungo, and Thugulo. During my first journey I stayed at Thugulo and Goozel; during the second, I spent a few hours at Chiyu. I was told that there was yet another lamasery called Supgaya, on the western shore of Rakshasathal.

During December, two to six feet of water on the surface of these lakes freeze into ice. In May, the ice sheets melt back into water. In Lake Manasa, ice blocks are formed for natural reasons. The surface

is broken up and wide fissures or crevasses appear. One has to be particularly wary in crossing the lake during that season. In Rakshasathal, on the contrary, the surface is comparatively level, and crevasses are few. It is said that one can walk freely over the ice during the cold season. It has been reckoned by modern methods that the distance from Lhasa (capital of Tibet) to Kailas is 800 miles; from Khatmandu, 525 miles; from Almora, 230 miles; from Jyothirmatam (18 miles below Badrinath), 200 miles; from Badrinath, 240 miles; from Gangotri, 245 miles; from Simla, 440 miles; from Srinagar (in Kashmir), 600 miles.

STORY
Section

Story in Kenopanishad

There is a beautiful story in the third chapter of Kenopanishad.

Once upon a time, Devas/Gods won a victory over the Rakshasas/demons. They started gloating over their achievements. They felt that no one can defeat them and the whole world was theirs.

Story in Kenopanishad

When the gods were enjoying the event, they saw the divine and enchanting form of Yaksha at some distance. Actually, He was none other than the nondualist Absolute Truth/Brahman in the form of Yaksha. (Parabrahma has manifested in the form of Yaksha.)

When Gods saw his glorious look, they were surprised and amazed. In order to enquire about him, Gods requested Lord Agni to approach that divine form.

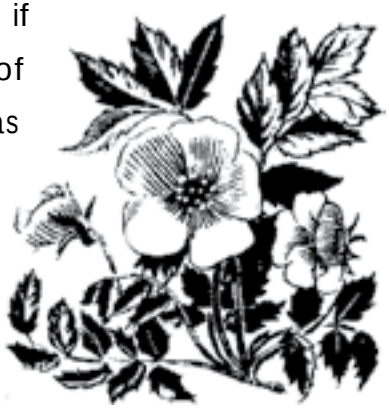
Lord Agni, the deity of the fire element went towards the Yaksha with full attitude of might and power to enquire his identity. But the Yak-

sha himself asked him his identity. Lord Agni boastfully replied, 'I am the Lord of fire. I can burn anything in this world within moments." The Yaksha placed a blade of grass in front of Lord Agni and requested him to burn it, if he could. However, Lord Agni could not even warm that grass blade.

Lord Agni returned back to the other Devas, defeated and replied, " I don't know who he is "Being curious about the divine guest, Gods sent Lord Vayu to enquire and ascertain the identity of the divine form Yaksha. Proud and egoistic Lord Vayu approached Yaksha to enquire but the Yaksha himself asked his identity. Lord Vayu boasted , " I am the mighty Lord Vayu who can toss the universe like paper toys. Yaksha placed the same grass blade before him and request-

ed to move it a bit; if he could. But Lord Vayu couldn't even move the blade of grass. He returned back in disgrace.
When Gods found the mighty Lords failing in their asigned task, they requested Lord Indra, the king of God(Lord of mind) to approach the Yaksha for enquiry.

Lord Indra moved forward. He was neigher egoistic neither boastful. In fact; as he has seen the other Lords failing to identify the divine guest, he was more curious and humble. Even if he was the king of the Gods, he was not that much selfconsciouss about his image and post but



very eager to know the identity of the Yaksha. When he was about to reach him, Yaksha suddenly disappeared. (The Supreme Truth/ Brahman has suddenly withdrawn his manifest form). But Lord Indra was not despaired. In fact; he stood there with more curiosity, and earnestness to know that divine. Instead of returning, he looked forward with hope and intense wish to know the divine image; which has disappered. When he looked at the spot from where the divine form has disappered, with the attitude of surrender and faith, a beautiful lady with splendor appeared at the very spot. She was the Goddess of Brahmavidya/Shruti.

Lord Indra approached her

like an honest seeker with full devotion and surrender and enquired about the divine form; which has just disappeared. Goddess Shruti told him that he was non other than Eternal Nondual Brahman; manifested in the name and form of the Yaksha. She also reminded him that the every victory is of the Brahman and of no one else and it is God's foolishness in boasting that they had won a victory over the Rakshasas.

Lord Indra returned and all the Gods came to know that the divine form who has disappeared was the Brahman.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News

Online Gyan Yagya

By H.H. Swami Atmanandaji on Kenopanishad

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Poojya Swamini Amitananda

Subject: Tattva-Bodha

Poojya Swamini Samatananda

Subject: Gita Chapter-7

Ashram News

Online Ekadashi Podcast

Poojya Swamini Poornanandaji

Ashram News

Nitya Shringar of Shivji

Ashram News

Shiva Abhishek by Siddharth Arora

Ashram News

Om Sri Gurubhyo Namah

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Ashok bhai Pandya visits Ashram

Ashram & Mission Programs

Daily Class (Ch-4) of

Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Online Vedanta Class

On Tattva Bodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

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Online Gita Pravachans

Gita 7

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

Pakshik 'Ekadashi' Podcast

on Every Ekadashi

By P. Swamini Poornandaji

Published on

Vedantashram YouTube Channel

Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

(☝ Click here)

Gita / Upanishad/ Prakaran Granthas

Sundarkand / Hanuman Chalisa

Shiv Mahimna Stotram / Chanting

Moral Stories etc

Audio Pravachans (☞ Click here)

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